HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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SLAVERY.

General Assembly of the Presbyterian Church.

This body met on the 19th ult. in the First Presbyterian Church, Pittsburgh, Pa., and made choice of the Rev. John Witherspoon of South Carolina, A SLAVEHOLDER, as moderator. We give below the proceedings of the body on the subject of slavery, as reported by the editor of the Evangelist.

Friday, May 20.

The moderator presented two memorials from ladies on the subject of slavery. The first was referred to the committee on overtures without reading. As for the next, from ladies in Auburn, it was moved that it be read. Objections were made, that it ought *first* to go to the committee, to see whether it is proper to come before the house.

Mr. Lovejoy said it ought to be read. It was a right which any member of the Presbyterian church had, to petition on any subject, and to have his petition heard. He regretted to see the manner in which this subject was too often treated. Slavery is altogether too serious a matter to be sneered at. There is no use in trying to keep out the discussion of this subject. It will come up, and we must meet it and settle it. He hoped, therefore, that all petitions would be received respectfully and with Christian kindness. Let the churches send up their views to us freely, and let us deliberate on them calmly and prayerfully, that if possible we may carry the Presbyterian church wisely through the storm.

Dr. Miller said it had been the constant practice of the assembly, for at least forty years, to his certain knowledge, to have generally all business come through the committee of overtures, and when papers are handed in, they go for the most part to that committee, and if the committee find a paper to be decent, proper and edifying, they report it to the house; but if they find it vexatious, indecorous and improper, they so report; and if any individual is aggrieved, he can appeal, or if the house choose to have it read, they then have it in their power.

The motion to read was lost, and the petition went to the committee.

Monday, May 23.

Dr. Miller, from the committee appointed last year, on the subject of slavery, made a report, as follows:

REPORT ON SLAVERY.

The committee to whom were referred, by the last General Assembly, sundry memorials and other papers touching the subject of slavery, with directions to report thereon to the General Assembly of 1836, beg leave to report:

That after the most mature deliberation which they have been able to bestow on the interesting and important subject referred to them, they would most respectfully recommend to the General Assembly the adoption of the following preamble and resolutions, viz:

Whereas, the subject of slavery is inseparably connected with the laws of many of the States in this Union, with which it is by no means proper for an ecclesiastical judicatory to interfere, and involves many considerations in regard to which great diversity of opinion, and intensity of feeling, are known to exist in the churches represented in this Assembly:—And whereas, there is every reason to believe that any action on the part of the Assembly in reference to this subject, would tend to distract and divide our churches, and would, probably, in no wise promote the benefit of those whose welfare is immediately contemplated in the memorials in question:—therefore,

1. *Resolved*, That it is not expedient for the Assembly to take any further order in relation to this subject.

2. *Resolved*, That as the *notes*, which have been expunged from our public formularies, and which some of the memorials, referred to the committee, request to have restored, were introduced irregularly—never had the sanction of the church—and therefore never possessed any authority—the General Assembly has no power, nor would they think it expedient, to assign them a place in the authorised standards of the church.

He also stated, that the committee were not unanimous. The committee consisted of himself as chairman, Dr. Hoge, the present moderator, Mr. Dickey, of Ohio, and Dr. Beman, the first three of whom were entirely agreed in the report. The report was accepted.

Dr. Skinner moved, that the report lie on the table for consideration, not, he said, because he was not himself prepared to adopt it as expressing his own sentiments, but, because it was an highly important subject and ought to be well weighed in private meditation before it should be taken up for public discussion. Subsequently on suggestion, the motion was altered, so as to make it the order of the day for Monday next, at 10 o'clock, A. M., which was carried.

Rev. Jas. H. Dickey, as the minority of the committee present, exhibited a counter-report, which the Assembly voted to hear. Mr. D. stated that he was himself responsible for what he was about to read. He then read the counter-report.

Rev. J. H. Hotchkin moved, that it be accepted and made the order of the day for Monday. Dr. Miller objected to its being entered on the minutes as the report of the minority, when it was only the act of an individual. The moderator directed the entry to be, "Report of Rev. James H. Dickey, one of the minority," &c. The motion passed, and thus settled the question, that the morality of slavery is to be discussed.

Saturday, May 28.

A motion being made to take up the case of Mr. Barnes,

Dr. Skinner said he hoped that if his case were entered upon, it should be with the pledged understanding that nothing else should break in upon the trial. There is an order of the day for Monday, of a very important character, (slavery) which I trust we shall have a common understanding to postpone till Mr. Barnes' case is settled.

Mr. Musgrave, of Baltimore, said there would be many southern members opposed to deferring that subject. They viewed it as vital to the interests of the South, and would press as earnestly for a decision, as the friends of Mr. Barnes in his case.

Mr. Nesbit of Georgia, said it should not be understood that the Assembly is pledged at all to postpone the order of the day on Monday.

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Minority Report on Slavery.

The minority of the committee to whom was referred sundry petitions and memorials on the subject of slavery, which had been presented to the last Assembly from different parts of the church, have had the subject under consideration, and beg leave to lay before the present Assembly the result of their deliberations.

Since the last Assembly, the discussions on the subject of slavery have been conducted in a spirit of extreme excitement, and a strong reckless feeling of party zeal has manifested itself in some places, even within the pale of the church; and sentiments have been avowed which are at war with the genius of our government, and strike at the very foundations of our civil and religious liberties. It appears to us, after the most dispassionate review of the whole subject, of which we are capable, that, at such a time as this, when sentiments are advanced, and claims are set up, so inconsistent with the civil and religious rights of the poor, and with the long-settled and expressed doctrines of the Presbyterian church, if the Assembly should altogether hold their peace (especially after the pledge given year before last to our brethren in Scotland) they would be recreant to the cause of truth and mercy, false to their brethren, and unfaithful to Him who has set them as watchmen on Zion's wall and commanded them to cry aloud and not spare.

We therefore propose the following as the declarations of the Assembly on this subject:

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, continue to declare their unwavering and undiminished attachment to those principles of liberty, which are so clearly expressed in the Declaration of Independence, and in the Federal and State Constitutions of these United States. They do unhesitatingly believe that *all men* by nature are free and equal—and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

We rejoice to know that Presbyterians have been from time immemorial, the advocates and defenders of civil and religious liberty. The Puritans of England, and the Reformers of Scotland, from whom we claim to be descended, were the uncompromising opposers of tyranny, and waded through seas of difficulty, and were baptized with their own blood, for centuries, to achieve liberty. And when they could not enjoy it in Europe, they fled to the wilds of America, and braved the dangers, and the toils of settling a new world that they might there enjoy the blessings of liberty, which they had in vain struggled to obtain in the land of their fathers. To this new world, they brought the seeds of those liberal sentiments which produced the revolution—and which have since been embodied in the constitutions of these confederated republics, where we live and enjoy so many privileges.

These sentiments have been avowed by several former Assemblies. And this Assembly are cordial in the declaration, that every peaceable member of society ought to be protected in the full and free exercise of his religion, it being his indefeasible, inalienable right to worship God according to his understanding of the sacred oracles.—The Assembly have also, from time to time, expressed unfeigned regret, that a state of things inconsistent with the above-expressed sentiments should obtain in any part of our country. The slavery of the Africans and their descendants not only continues, but is becoming more and more deeply rooted in this land, and intimately incorporated with the frame of civil society—and even within the pale of the church it begins to claim a lodgment, not by indulgence merely, but as of right.

The hope has been indulged and expressed by former Assemblies, that a state of things so inconsistent with the maxims of Christianity would yield to the light of divine truth, and be destroyed by the brightness of the gospel, without the direct exercise of discipline. And hence the church has been exhorted to the exercise of patient forbearance toward those that were entangled in its snares. But instead of realizing that hope, the church has found itself more deeply involved in its toils, and in some parts in danger of being crushed in its folds. Inasmuch, then, as past forbearance has been used not to put away the evil, but to give it strength—fortify its positions—and spread a shield around it to defend it against the shafts of divine truth; it seems therefore needful and incumbent that the church take a more firm and decided stand on this subject.

Slavery, similar to that which exists in the United States, prevailed extensively in the heathen world, when the gospel was first published; but it was destroyed, with all the other institutions of heathenism, by the power of primitive Christianity. Whereas, instead of declining, it has obtained a fearful notoriety, under our administrations—a sure evidence that we have not treated it as the apostles and primitive Christians did.

Instead of being based on the same foundation as the other relations of life, slavery creates a paradox in the moral system. It exhibits moral, accountable and immortal beings as mere chattels—things of bargain and sale—scarcely possessing the power of moral action. It holds them who were created—equally with ourselves—lords of this world, to be mere appendages to the existence and comfort of one another. It breaks in upon all the divinely constituted relations of life, and violate their claims. Under its rule the marriage relation—the source of all others—cannot exist; and in its stead is introduced a debasing and corrupting system of universal concubinage. It forbids children to honor and obey their parents, and renders it impossible for parents to train up their children according to the divine direction. It deprives female chastity of its protection, and opens the floodgates of licentiousness. In a word, it violates the claims of all the social relations of God's appointment, and puts the property, the morals, and even the life of the slave in the power of the master. It is therefore an institution contrary to nature—unsanctioned by the divine law of love. The authority it claims is usurpation, and the subjection it demands is unreasonable. The whole system is at war with the divine institutions. It is therefore SIN—ESSENTIALLY SIN—and all its claims are founded in injustice. Its withering influence, and its ruinous effects, are seen, felt, and acknowledged wherever it has obtained a footing.

"Such" (to use the language of the Assembly of 1818,) "is the character and some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence."

God declares himself to be the friend and protector of the *stranger*, the *widow*, and the fatherless. But every black man in the United States is a stranger, (an alien,) every slave mother is a *widow*, (destitute of the guardianship of her husband,) and all her children are *fatherless*.

God has placed his church in the world, to be a light to the world. And he requires her to set a good example. And how most church, it has always taken its standard of morals from her. And no evil can long maintain its hold in society, against which the church continues to bear a clear and consistent testimony. Hence the manifest equity of the divine maxim, that judgment should begin at the house of God.

God's express command is, "Open thy mouth for the dumb, in the cause of all such as are appointed to destruction; open thy mouth, judge righteously, and plead the cause of the poor and needy."—Proverbs xxxi. 8, 9. It is then plainly the duty of all ecclesiastical bodies, in their associated capacity, as well as of every minister and elder, and every private member of the church, to hold up a most decided, consistent, and persevering testimony against the crying SIN of SLAVERY.

Therefore, as the sense of this Assembly, *Resolved*,

1. That the buying, selling, or holding of a human being as property, is in the sight of God a HEINOUS SIN, and ought to subject the doer of it to the censures of the church.

2. That it is the duty of every one, and especially of every Christian, who may be involved in this sin, to free himself from its entanglements without delay.

3. That it is the duty of every one, and especially of every Christian, in the meekness and firmness of the gospel, to plead the cause of the poor and needy, by testifying against the principle and practice of slaveholding; and to use his best endeavors to deliver the church of God from the evil; and to bring about the emancipation of the slaves in these United States and throughout the world. JAMES H. DICKEY.

Pittsburgh, May, 1836.

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A very long and animated discussion took place on the preamble and resolutions offered by Dr. Hoge. It was finally adopted in the following form:

Inasmuch as the constitution of the Presbyterian Church, in its preliminary and fundamental principles, declares that no judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and as the urgency of the business of the Assembly, and the shortness of the time during which they can continue in session, render it important to deliberate and decide judiciously on the subject of slavery in its relations to the church; therefore,

Resolved, That this whole subject be indefinitely postponed.

The vote on the preamble stood 150 to 84.

[And thus was the General Assembly drawn to stultify itself, by the senseless allegation of its want of power to legislate over the conscience, in reply to petitions for its simple testimony against sin: and to lend its sanction to a base calumny, by the insinuation, that those of its members who are seeking the peaceful abolition of slavery, wish by unlawful and oppressive measures to lord it over the consciences of the brethren. A loud burst of indignation burst from those numerous abolition members, who had voted for the postponement alone from an honest desire to meet the wishes and save the time of their brethren, when they saw that reasons were fastened on them which they abhorred, by votes of those who had themselves voted against them in the resolution.]—*N. Y. Evan.*

[From the Emancipator.]

More Kidnapping in Washington.

The writer of this, having witnessed many distressing cases arising from the inhuman traffic in slaves, at the seat of our national Government, will relate the following, hoping it may do something to rouse the nation to the correction of the evil.

The individual in question was the daughter of a servant woman living in my family, in Washington City. The mother had a husband, child, and two sisters torn from her, and sold to the South, where he died, after which she married again, and was subsequently, with an infant child, offered at public sale. Her second husband, a free man, and good mechanic, succeeded in finding a purchaser, who was to give him time to pay for them, with interest. Before he had completed his payments, he was taken sick and died, leaving the poor woman to struggle hard to make up the balance due, and to support her child, which she effected.

When the child had reached the age of fourteen years, the former owner called at my house and stated that his wife was in want of the daughter, and that he would take her to his house, a few miles in the country, where the mother could call frequently and see her. She was accordingly placed on the same horse behind him, but, instead of going to his own house, he took her to one of the slave-dealers, and sold her for $350.

The mother, supposing her child to be at the house of her former owner, was not apprised of her situation until a messenger, whom she sent a few days after with her daughter's clothes, returned and informed her that her child had not been there. This awakened the poor mother's fears to the dreadful reality of her daughter's fate, too late, however, to rescue her, as she was then on board the vessel, which sailed in a few hours for New-Orleans. Thus was her last and only remaining earthly tie severed by a wretch having no claim upon her child, other than that she unfortunately became a mother previous to having paid for her own freedom. The mother's feelings, upon hearing the fate of her child, who had never before been separated from her a single day or night, for fourteen years, may be more readily imagined than described. I have seen wo in many forms—but this was truly the most heart-rending.

REPORT

IN THE PENNSYLVANIA LEGISLATURE,

Of the Judiciary Committee of the House of Representatives, on the subject of Abolition Societies and Incendiary Publications. MR. STEVENS—Chairman.

The committee on the judiciary system to whom was referred the message of the Governor, transmitting resolutions of the legislatures of the states of Virginia, Kentucky and Mississippi, on the subject of abolition societies and "incendiary" publications, made report—

That the resolutions of the legislature of Virginia (with which those of the other states named accord,) assert;

1st. "That the commonwealth (Virginia) only has the right to control or interfere with the subject of domestic slavery within its limits; and that this right will be maintained at all hazards."

The committee readily grant that none of the other states or Congress, has any right by *legislation*, to interfere with or control domestic slavery within the slaveholding states. That is prohibited by the constitution of the United States. Nor are they aware that any of the states, or citizens thereof, or Congress, claim such right. But the committee cannot concede that individual freemen are, or can be prohibited from discussing the question of slavery, in all its bearings upon the morality, religion and happiness of a people, and the expediency and duty of abolishing it by constitutional means.

2d Resolution. "That the state of Virginia has a right to claim prompt and efficient legislation by her co-states to restrain, as far as may be, and to punish those of their citizens who, in defiance of their social duty and that of the constitution, assail her safety and tranquillity, by forming associations for the abolition of slavery, printing, publishing and circulating seditious or incendiary publications, designed, calculated, or having a tendency to operate on her population; and that this right, founded as it is on international law, is peculiarly fortified by a just consideration of the intimate and sacred relations which exist between the states of this Union."

The 5th resolution asserts—"That Congress has no power to abolish slavery in the District of Columbia, or the territories of the United States."

The 6th declares—"That this general assembly would regard any act of Congress, having for its object the abolition of slavery in the District of Columbia, or the territories of the United States, as affording just cause of alarm to the slaveholding states, and bringing the Union into imminent peril."

The committee are compelled, by the sense of duty which they owe to Pennsylvania as a sovereign and independent State, and to themselves as freemen, to deny the right of Virginia, or any State, to *claim* from us any legislation of the character referred to in these resolutions. Every citizen of the non-slaveholding States has a right freely to think and publish his thoughts on *any* subject of national or State policy. Nor can he be compelled to confine his remarks to subjects that affect only the State in which he resides. Without regard to the place of his residence, he may attempt to show that the usury laws of New-York or Pennsylvania, or the laws regulating negro slavery in Virginia or Mississippi, are immoral and unjust, and injurious to the prosperity and happiness of the respective States; his arguments may be weak, foolish and false, but it would be tyranny to prohibit their promulgation. Could any other State maintain the right to *claim* from us such legislation, we and our citizens would be reduced to a vassalage but little less degrading than that of the slaves whose condition we assert the right to discuss. Nor can we yield our assent to the opinion that Congress does not possess the right to abolish slavery in the District of Columbia and the territories of the United States. No such prohibition is to be found in the Constitution of the United States. But the unrestricted right to legislate for them, is expressly granted.

Possessing such right, it would seem to be a reproach upon our national legislature not to have exercised it heretofore. Slavery not only exists within the district over which Congress has exclusive jurisdiction, but it is understood to be an extensive market for the sale of slaves. To witness droves of human beings, bound together with iron fetters, and lashed forward to hopeless servitude, by freemen, descanting loudly and boastfully on the blessing of liberty, is a moral anomaly, which fails to shock only because of its familiarity.

The committee forbear to notice those parts of the resolutions which seem to imply a menace, if the non-slaveholding States should not comply with the wishes of the slaveholding States on this subject, as it can hardly be believed that they were intended to bear such construction. The committee report the following resolutions:

Resolved, That the slaveholding States alone have the right to regulate and control domestic slavery within their limits.

Resolved, That Congress does possess the constitutional power, and it is expedient to abolish slavery and the slave trade within the District of Columbia.

[From the Cazenovia, N. Y. Monitor.]

Wm. L. Stone in 1826.

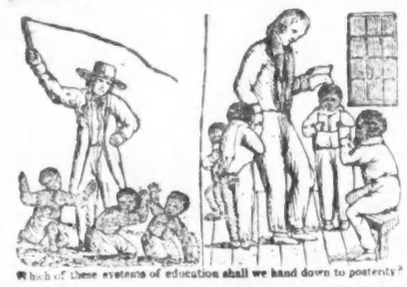
We know of no man, (except James Watson Webb,) who is more lavish in his abuse of the petitioners for the abolition of slavery, in the Commercial Advertiser.]

'As long as I have a voice to speak, this question shall never be at rest.'—Fox.

Slavery in the District of Columbia.

We have often been taxed with 'all uncharitableness' toward our southern brethren, because we believe the professions of a great majority of the slaveholders, of their anxiety to rid themselves of the evil, in the main to be 'false and hollow.' There are exceptions to this rule we know. There are numbers of good men, who, if they could, we have no doubt, would wipe off the dark disgrace of personal slavery from our national character. But these numbers are lamentably few. The great majority of the slaveholders cling to their slaves, with the tenacity that the drowning man clings to the spar thrown to his relief; and they grasp for more with the same avidity with which they grasp for political power. Else why the angry Missouri question? Why the passion evinced by the southern statesmen, whenever the subject is broached in Congress, and of southern editors, whenever the discussion is attempted in the northern papers? ☞ *Or why else did the President of the Colonization Society, on a recent occasion, sell thirty of his spare slaves into the still more dreadful slavery of Louisiana, instead of sending them to the favorite colony on the western coast of Africa!* ☜ The fact is, these professions, if properly scrutinized, will, in the main, be found hypocritical, as a thousand facts might be cited to prove. We have another, and a very precious piece of testimony of this sort now before us. The case of Horton, the Westchester resolutions, the tone of the northern press, the intended prosecution of the officers of Washington, and the determination to bring the subject of slavery in the District of Columbia before Congress, has attracted their attention. And what do they do? Do they come forward and hail the anticipated freedom of a portion of their fellow men, as a measure calculated to relieve themselves of what, when it suits their convenience, they tell us is a curse? No: so far from it, indeed, that the Alexandria Gazette is already discussing the question of obtaining a re-cession of that part of the District of Columbia back to Virginia—that they may enjoy the precious boon of slavery unmolested! 'The measure,' says that journal, [of abolishing slavery in that district] 'will certainly be agitated; and it is folly to think of suppressing it with a protest *unless backed with something stronger than mere ink and paper.*' —What does the man mean? He surely forgets which party, in the event of physical strength, would wield the club of Hercules. But we will not reply further to such language—as we hope it will be long ere such iniquitous threats proceed from the North, and in the mean time we trust that the conductors of the southern papers will learn more prudence, if they do not imbibe sounder and more patriotic principles.

Thus wrote William L. Stone in 1826. Can he look back upon the sentiments he then professed, and compare them with his gross abuse of the present day, without a feeling of self-abasement at his degeneracy?



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: JUNE 25, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

LETTERS

To His Excellency ISAAC HILL.

NUMBER II.

SIR:—I rejoice that the spirit of freedom has not yet forsaken New-Hampshire. I rejoice that there is intelligence and independence enough yet among the honest yeomanry of this State, not to succumb to the insolent and despotic demands of the South. I rejoice that there is yet virtue among the people that cannot be bought, a righteous firmness and decision that cannot be cajoled nor intimidated. Though the black flag of slavery has been lifted up on our hills, yet those above whom it is waving have utterly refused to bow the knee in obeisance. As you, sir, are an ardent friend of the liberties of the people, I congratulate you on the evidence which was given us last week, that though corruption may have stolen into high places, yet the heart of society, the free and honest spirits who are found in our workshops and on our farms, are uncontaminated; that though menaced by the oppressor, and invited by those they have installed into office, they have nobly spurned the fetters which had been forged for them, and are now at their cheerful firesides, or abroad in the world of busy commerce, with the freedom of speech undiminished, with the Press, that great engine of moral and intellectual emancipation, unshackled. Though you may now feel somewhat chagrined at the result, yet would I, in all sincerity and respect, congratulate you on the fate of that part of your message which relates to slavery. The committee who yielded not to your influence, but manfully withstood the false and proscriptive sentiments of their chairman, deserve your warmest thanks. Shire, as yet, from a servile prostration at the feet of the South. They have turned aside the sword which was aimed at the vital principles of human freedom. They have done what they could to protect the administration of your Excellency from the odium of an act, which would blacken its annals through all time. The liberty of conscience, of thought and of speech is still ours—thanks, not to you, sir, but to those whom the people have set to guard you, and to God who rules the hearts of men.

As the reasoning of your message does not seem to have had much influence on the minds of the Legislature, perhaps it may be a work of supererogation to make any further comments on it. Its fallacies and falsehoods are so naked and prominent, that they seem to have deceived no one. Still as many of the objections which you advance, are common in the mouths of the honest inquirer, as well as the selfish political declaimer, you will excuse me, if I disinhume and farther dissect a subject, which you now would choose to have sleep undisturbed in the tomb, to which a committee of the Legislature have consigned it.

Your system of politics and ethics must be a very erroneous and corrupt one, or else you surely would not have adduced the following 'false fact' in support of slavery:

"Certain it is that the moral condition of the great body of the slaves is far better than that of the free people of color in the slaveholding States, and indeed better than that of the same race where they exist in numbers in the free States."

Therefore you would have us infer, I suppose, that the slaves ought not to be liberated. Very rational logic, and very moral, withal. I should like to hear the Sultan of Turkey argue this point. He would reason as conclusively as your Excellency, I have no doubt. He oppresses his subjects most outrageously. His government is a complete despotism. He applies the sack and the bow-string without mercy. His bid and beck is law, his word life and death. But what right have his subjects, crushed as they are, to freedom, so long as their moral condition is far better, according to his notions, than the serfs of Russia? What, think of being free, while Nicholas continues to oppress, and slaughter, and scourge, and knout, and banish to Liberia the Poles? Why, they would be the veriest fanatics in the world. Would you ask the former to do justice to his subjects, while the tyranny of the latter is so high-handed and bloody? The reasoning of your Excellency forbids it. If you beat a man with a large stick, I have a right, of course, to beat another with a smaller one. If my neighbor across the way robs one person of a dollar, there can be no harm surely in my taking a shilling from a second. If Massachusetts enacts unrighteous laws, why may not New-Hampshire? If the colored people are crushed and degraded in the free States, certainly they may very innocently hold slaves at the South. Sir, your argument is as weak as it is wicked.

You say the moral condition of the free black in the slaveholding States is worse than that of the slaves. Sir, I have little doubt of the fact. It is for the interest of the slaveholder to crush him, to render his condition as intolerable as possible. His hold upon his victim is more secure. The desire for freedom is repressed, when the slave sees it brings no relief. Liberty is but a name to the black man in this country.—There is nothing real, nothing true, nothing substantial about it. All is sound and shadow.—There is not in fact a free person of color in the United States. Oppression, either under the garb of slavery or miscalled freedom, is forever grinding him. And it is the interest of the slaveholder that it should be so. When the slave sees his free brethren more miserable than himself, he will have little desire to change his condition. He will submit more quietly to the ills of bondage. Then, put the iron heel on the hearts of the free, crush and degrade and torture and starve them, till to escape a worse fate they are glad to go to Africa, or cast themselves into the arms of slavery. But what excuse is this for the violation of indefeasible rights, for man-robbery and murder? We must do justice not to the slave only, but to the nominally free.

But what is the moral condition of the southern slave? Let southern testimonies speak. In the St. Louis Observer of the 7th of May, 1835, we find the following statement by the editor of that paper:

"Alas! in our own State, many Christians no more think of instructing their slaves in religion, than they do their horses. This may seem, and it is, a strong expression, but it just contains the simple truth and nothing more. *To our certain knowledge*, there are Presbyterian professors in this State, who just as little think of calling their slaves in to attend family worship, as any of the domestic animals about the house. The servant is sent to work in the field, or left to play in the kitchen, while the master remains to pray with the white folks before the family altar."

In a sermon preached, in 1831, before two associations of planters by Rev. C. C. Jones, are found the following remarks:

"Generally speaking they (the slaves) appear to us to be without God and without hope in the world, a NATION OF HEATHEN in our very midst. We cannot cry out against the Papists for withholding the Scriptures from the common people, and keeping them in ignorance of the way of life; for we *withhold* the Bible from our servants, and *keep* them in ignorance of it, while we *will* not use the means to have it read and explained to them. The cry of our perishing servants comes up to us from the sultry plains as they bend at their toil—it comes up to us from their humble cottages when they return at evening to rest their weary limbs—it comes up to us from the midst of their ignorance and superstition, and adultery and lewdness. We have manifested no emotions of horror at abandoning the may devour. servants to the adversary, the roar-

The Synod of South Carolina and Georgia made a report in 1833, which contains the following paragraph:

"From long continued and close observation, we believe that their [the slaves'] moral and religious condition is such that they may justly be considered the HEATHEN of this Christian country, and will bear comparison with heathen in any country in the world. The negroes are destitute of the Gospel, and *ever will be under the present state of things.*"

Such, according to Southern testimony, is the moral condition of the slaves. Will your Excellency aver that the free colored people are in a far worse condition? Terrible must be that condition, if it is true, and terrible must be the guilt of those who have degraded them thus, and great is the work of reform and redemption which Christians have to perform. And on whose head, sir, does that guilt fall? On yours, and on those who, like you, are vilifying them are apologizing for a system and a prejudice which is imbruing them, and while taunting them with their ignorance and poverty, are putting forth the hand of a tyrant to crush them still lower. But is your assertion fact? Can the free blacks among us be bought and sold? Can the husband be torn from the wife, the child from the parent? No. Can he be deprived of the wages of his toil? Can he be driven to the field under the lash? Is his food meted out to him by the niggard hand of his task-master? Is the marriage rite a nullity? Is he exposed to the outrages of the passionate white man? Is he forbidden, by penal enactments affecting limb and life, to read the Bible, to attend school, to teach his children the way of truth and life?—No. Is his condition worse, then, than that of the slave who is suffering all this? If the slave is happier than the free black, and if that be a valid reason for keeping him in bondage, which I will ever deny, why not enslave the free?—Why not get up a society to carry the blacks from New-England to the plantations of the South, to the blissful and glorious abodes of slavery? and, peradventure, it would be well to take a few whites along with them. "A Pro-Slavery Society for the reduction of the Free Blacks to bondage!" What a cacophonous string of words! And how pleasant and grateful a sight it would be to see the name of your Excellency, a great liberty-man, at the head of the society as its president, and at the head of the contributions as chief donor.

It is no argument against abolition, that the free blacks are oppressed and degraded. It is rather a strong argument in favor of it. As long as the negro is held in slavery at the South, so long will the negro be despised and trampled on at the North. The influences of the accursed system cannot be confined to any particular latitude. They pervade the whole country.—They pervert our sense of right, and induce us to oppress wherever a colored brother places his foot. Men judge very irrationally when they would persuade us to elevate the character of the free blacks before we emancipate the slave. It is impossible. The latter *must* be done in order that the other *may* be done. Emancipation opens the door to the complete enfranchisement of the black man, whether he be bond or nominally free. We ask for the abolition of Southern slavery, not only that the slave may receive his rights, but for the sake of our darker brethren, there and here, whom the law calls free, but whom prejudice is still holding in bondage. Oppression is reaching its hand across Mason and Dixon's line, and laying it heavily on the mind and heart of the black man in New-England.—The fountain at the South, which gives it energy and life, must be dried up, and then it will wither here, and its victims shall rise up in the majestic attitude and freedom of MAN, with the shackle beneath his feet and his face toward heaven.

You next bring up the stale and wretched story about the 'compromise,' as though any concession of truth and right by our fathers was forever to shackle us, as though because they sacrificed conscience and duty we must do the same. The result of your acute reasoning on this point is summed up in the following sentence.

"The obligation of the whole country is to protect the rights which the slaveholder has in the slave; the allegiance which the citizen owes to that country forbids his interference to disturb the relations existing between the master and the slave."

What are "the rights which the slaveholder has in the slave?" Abolitionists will ever be ready to protect *rights*, never, I trust, to defend *wrongs*, or unholy claims and assumptions. We will respect the *rights* of the slaveholder, but we must first decide what those rights are. That he possesses the right of PROPERTY in the slave, the right to his wages, to his person, to all he has or may have, I most solemnly deny. It is an outrage on reason and conscience and common sense to assert such a right. It contradicts all our notions of what is true and just and equitable. It is a most wicked and profane assumption, and to argue concerning it is like arguing concerning first principles and truths. The man who advocates such a right has lost one high attribute of humanity, and deserves to have his abominable theory carried out in practice on himself. He would merit little pity should he himself be made a slave. What, then, are the rights of the slaveholder, for the right of *property* he cannot have. Prove them to us, and we will protect them in all good faith. But do not call us to protect something which are not rights, something which neither constitutions, nor laws, nor compromises can ever make rights. Do not tell us to protect abominable and outrageous wrongs, for we will not do it.

As to the allegiance which forbids, 'interfere.' There are a great variety of meanings to that word. It has a bad sense and a good sense. If by interference is meant going to the South and disturbing the relations of master and slave by force of arms, we grant that our allegiance, not only to our country, but to our God, forbids it. If it be meant that we have no right to legislate for the several States, we grant it. Or if it be meant that we have no right to excite an insurrection, we grant it. But if it be meant, on the contrary, that we have no right to put forth a moral influence, to use the power of truth acting from heart to heart and piercing the conscience, no right to employ argument and persuasion, to disturb and break up those relations, we deny it most fully and explicitly. Our allegiance to our country, to Rectitude and Justice, forbids no such thing. It rather urges and excites to it. It rather demands it. Slavery is endangering the purity and perpetuity of our civil and religious institutions. It is corrupting public morality, the only sure basis on which these institutions can stand. It is subverting the great principles which they involve, and which alone make them valuable. It is uprooting the rights of all colors and all classes. It is creating bitter jealousies by building up distinct and jarring interests, by putting slave labor in competition with free labor. It threatens, not to dissolve the union simply, but to destroy freedom and welfare of the whole country. It is slavery, and not abolition, which is disorganising. And our allegiance to the country forbids, not "an interferance to disturb the relations between master and slave," but silence and inaction while the destroyer is abroad, and the morals and liberties of the whole people are put in jeopardy.

Omitting the word 'inconsiderately,' which does not apply to "many" abolitionists, I do not find any thing in the following sentence to which I can object.

"Many of those in the free States who inconsiderately lend their names and their influence for the promotion of a cause which wears the aspect of benevolence, are not probably aware that the effect of their exertions has been precisely the reverse of their intentions;—they are not aware that the publications which have enlisted their own feelings in this cause, sent among the slave population, operate as firebrands applied to a magazine of gunpowder; that if they do not excite the slave to murder the innocent family of his master, they produce that distrust between master and slave which, destroying confidence, creates a settled and permanent hostility."

Abolitionists are *not* aware of these things.—Nothing is more certain, and for the very simple and satisfactory reason that they are not *true*. Your Excellency cannot ask any thing more on this point.

Knowledge, surely, is not virtue, but still I am not disposed to believe it so dangerous an element of society as ignorance. Not so your Excellency, if I rightly understand the following:

"It is not to be wondered that the master should feel obliged to deny the slave the means of instruction, when he knows that teaching him to read and write will increase his ability and his inclination to do his master injury."

This will hardly be deemed a valid argument in New-Hampshire, where common schools are held in such high estimation. Your Excellency will probably find it a tough matter to satisfy the hard-handed and clear-headed yeomanry of this State that 'instruction,' 'reading and writing' and the like, will increase, not only the ability, which none will deny, but also the *inclination* to do wrong. You will find it difficult to prove to them that the education of the colored people in the South would endanger the virtue and peace of the community. Men who have traced hundreds of times in their writing books lines like the following:—"Ignorance is the parent of vice"—"Education is the safe-guard of a Republic"—"Learning refines and elevates the mind"—"Wisdom's ways are ways of pleasantness"—men who have had their notions of human nature and human rights confirmed by reading the "American Preceptor," "Columbian Orator," "English Reader," and books like them full of 'fanatical' extracts on intelligence and liberty, will not readily accord with your Excellency's sentiment. Those who have had the Bible from their youth up, will never believe that 'reading' will increase one's inclination to do injury. I should not be surprised if they should think you had been stealing arguments from the Pope, or at any rate had become entangled in the meshes of Roman Catholic logic. They will bethink themselves, I doubt not, of the sage reasoning of Nicholas, who a few years since forbade the Poles, under penality of knouting and death, to read or write or speak their native tongue. He knew, forsooth, that an acquaintance with the institutions of their country, its former liberties and privileges, and its present wrongs and degradation, would render it unsafe for him to oppress them. "No wonder, then, he should deprive them of the means of instruction!" The argument is as good in the one case as the other.

It is sad to see to what absurd and contradictory reasons men will resort to, in order to perpetuate a wrong. "You must not emancipate the slaves now" says one objector, "they are ignorant, and cannot take care of themselves. You must prepare them." "All folly this educating the slaves" says your Excellency. "No wonder the masters keep them ignorant. If they were taught to read and write, they would cut your throats." So between the two, slavery would be rendered eternal. Abolitionists say, however, emancipate, and let them educate themselves, as they assuredly will with the assistance which we owe them. Not educate, and then leave them to emancipate themselves by should be withholden.

"It is the opinion of philanthropic statesmen who are the owners of slaves, and who are really not less anxious to mitigate or do away the evils of slavery than the most zealous and conscientious abolitionists of the North can be, that the mistaken zeal which has for the last two years been manifested on this subject—which has collected funds, established presses and concentrated efforts to further the cause of immediate abolition—has retarded the progress of emancipation probably half a century."

Who are those "philanthropic statesmen" whose *disinterested* opinions are thus paraded before us? Why, George McDuffie, and John C. Calhoun, and Isaac Yates Hayne, and Wilson Lumpkin, and Henry A. Wise. High authority this to bring among the mechanics of the North. And then abolition has been "retarded half a century"! So these "philanthropic statesmen" think. How long does your Excellency suppose slavery is to continue in this country? Dr. Beecher thinks that had the abolitionists "kept still," emancipation might have been brought about in the course of 150 or 200 years. You think that "the mistaken zeal which has been manifested for the last two years" has retarded it "half a century." So between you and the Doctor, we may comfort ourselves with the thought that our country will "probably"—that is, assuming that abolitionists will hereafter "keep still," which we know they will not—be rid of the "evil" in the course of some *two hundred and fifty years!* This process will be "gradual" enough, we opine, to suit our most sensitive friends. "Half a century"! Do you speak this in honesty, or do you hang it up as a kind of scare-crow in the field of abolition to keep out the timorous hearted, knowing that it is all hay and stubble? "Half a century"! Where will England be all this time? and France, and the West Indies, and Mexico? Where will the negroes themselves be? The slave population is rapidly increasing. It is fast out-numbering the free, and filling up the whole South. Fifty years more will find millions added to millions, growing more restless as they increase in number and as the chains fall more heavily. What will be the consequence? Will they remain peaceable? No. With the free North on one side, and the free West Indies on another, and free Mexico on another, they will not keep quiet. No, not half of fifty years will slavery continue. It is fanaticism, it is madness to suppose it. Justice must be dealt out to the slaves long before then, or blood and slaughter and desolation will sweep through every city and village of the South. If their rights are not restored by the hand of Christian equity, they will be by the red hand of war.

But, sir, I do not anticipate this result. The rights of the oppressed will not be restored in blood. The religion, the literature, the moral power of the world is against slavery, and it cannot long exist. The light which is breaking in on error and wrong cannot be resisted. Talent and piety and patriotism are calling for emancipation, complete, unconditional, universal, peaceable emancipation. A voice is coming over the waters from all Christian Europe calling for emancipation. A cry is coming up from the redeemed islanders of the South Sea calling for emancipation. An appeal is heard sweeping across the broad Pacific from the Hindoo and the Tartar and the Chinese, shaking of the clogs and fetters of ages, and calling loudly on us for emancipation. Even Africa amid her darkness and desolation is not silent, but is uttering unto heaven a prayer for emancipation. Nor is the prayer unheeded. God, the donor of all our rights and the avenger of his people, by his law written on the heart, and in his providences, and in the word of his revelation, commands emancipation. Love and light and truth are spreading abroad through the length and breadth of the land. They *will* be felt. They will rouse the conscience, and enlighten the mind, and purify the soul, and the oppressed shall be set free by their hallowed influence. You cannot crush them. You cannot bind them for fifty years. You can do nothing against them but for them. They have an ardor that neither scorn nor contumely nor hatred can quench; a resplendency that the ignorance and darkness of the middle ages, the errors of heathenism, the gross corruptions whihh passion has rolled through the land, the smoke which comes up in utter blackness from the lowest pits of vice and crime, can never shroud or dim; a vigor and an energy which neither stripes, nor chains, nor dungeons, nor gibbets, nor tombs, closed, and sealed, and guarded as they may be, can crush or confine or withstand. They are omnipotent and all-pervading. They are borne on the free air across the ocean, and over mountains, and amid the desert, among the eternal verdure of the tropics, and the icebergs of the far North. Wherever MAN is, there they penetrate and enlighten and exalt. May their influence not be in vain upon your Excellency, but may they warm your heart, and illuminate your mind, and give decision and power to your labors in behalf of the oppressed, in whatever latitude they may be found, and whether crushed by unrighteous laws or by wicked customs and prejudices.

Yours, with due respect,
JOS. HORACE KIMBALL.

New-Hampshire Sound to the Core.

So testified Senator Hubbard in his pro-slavery speech in Congress last spring. Whether he still thinks so we cannot say. Be that as it may, we believe New-Hampshire is sound on the subject of gag laws. Despite the speeches of Atherton, and Pierce, and Hill, and Hubbard, despite the slavish toasts which have been drank at bacchanalian dinners, and the slavish resolutions which have been adopted at packed conventions; despite the mobs which interested politicians have excited, abolitionists still live and labor and increase. Nothing has served more plainly to show the "soundness" of New-Hampshire, than the rate which has attended Gov. Hill's Message. He devoted two columns to the subject of abolition, which portion was referred to a select committee consisting of Messrs. Gilchrist of Charlestown, Stark of Dunbarton, Eastman of Conway, Greenough of Atkinson, McCutchins of Pembroke, Jones of Dunstable, Dodge of Nelson, Young of Wendall, Clark of Landaff, and Tuttle of Jefferson. It was expected by 'the powers that be' that a phillippic against abolitionists, a patriotic harangue about 'the compromise' and the glorious Union, and a string of resolutions appended, would be reported in due season to the House. True, the remarks of his Excellency were neither very profound, logical or new. Still common courtesy and a regard to certain political objects demanded a report. Friday, the last business day of the session, arrived, but no news from the committee. On the forenoon of that day, however, chairman Gilchrist, having, in due form, and by the counsel and advice of sundry worthies in and out of the House, concocted a report, called his associates together to sanction it. But as ill luck would have it, there happened to be on the committee,—doubtless by some mistake,—three or four honest, free spirited farmers, who held strange notions about liberty and equality. One of them, on hearing the chairman's report, which was as bitter and proscriptive as McDuffie could wish, said something very saucily about "a free country" and about "the freedom of speech and of the press." He even went so far as to condemn the report which had been drawn up with such care and gratulation. And alas, for Gov. Hill! these old farmers being joined by a fanatical lawyer or two, actually voted to defer the subject to the next session! The committee thereupon separated, and the chairman went to tell his dolorous tale in the ears of his friends. Great commotion was immediately evinced among a certain portion of the representatives, and knots of dark-browed men were seen holding earnest conversation in divers parts of the house. Now and then the casual passer-by might hear the cabalistic words 'the party,' 'the Union,' 'a federal trick,' 'southern votes,' &c. issuing from among them. The theme or the result of these consultations, or what those mysterious phrases had to do with them, we do not certainly know. But we may imagine, when we know that the aforenamed committee were called together again by their chairman a little after noon, and the condemned report again presented to their consideration.—Before all the members arrived, a motion was made and carried to reconsider the morning vote, and to report at the present session. But

one or two others coming in, the subject was again debated and examined, and a final decision taken to postpone it to next November. Thus it was settled and thus it remains. The report of Mr. chairman Gilchrist, with all its eloquent denunciation, and vigorous argument, and pathetic appeals, is consigned to John Q. Adams' doleful "receptacle of things lost upon earth." We shall hear no more from it. It will be too late to resuscitate it next fall. It struggled hard to come into the world, but those who were selected for its god-fathers obstinately refused to adopt it, and the poor thing died in agony. Gov. Hill with all his influence could not sustain it. A great triumph this of the yeomanry of the 'Granite State' over the aristocracy of slave-holders at the South, and the aristocracy of office-holders at home. It is a signal triumph of truth, considering the efforts which have been made for some months past by the opposition, and the boasts and threats which have come as premonitions from the pro-slavery press. *A report and resolutions condemning abolitionists could not be carried through the Legislature of New-Hampshire.*

From our Boston Correspondent.

Mr. Stanton's Lecture.

BOSTON, June 6, 1836.

About six o'clock last evening, Mr. T. called to notify us of a lecture Mr. Stanton was to deliver at Congress Hall, and offered to accompany me thither. I was fatigued, but it was an Anti-Slavery lecture, and how could I be denied hearing it? Mr. T. had come all the way up here—I must go. And so I did. The walk was long, the wind was cold, &c. but I got there, thanks to Mr. T., and found a large audience already assembled, which increased to a very great number, for the place. Mr. J. who came afterward, said if he had had one of the largest churches, it would have been filled. The subject of the discourse, was the Bible against Slavery, maintained by Mr. S. in his usual powerful and eloquent manner. I ought to have mentioned first, that the meeting was opened by singing a Psalm, followed by a most solemn, fervent and appropriate prayer by Mr. May. Will not such prayers for our beloved, but "awfully guilty nation," be graciously heard and answered? Will not the effectual fervent prayers of the righteous, which are daily ascending from, we would hope, every portion of this widely extended land, avail much? Recent events show us that our hope must be alone in God, and our strength is alone in Him, communicated to us through the medium of prayer. He is giving strength, and blessing all the efforts of His children in behalf of those whose sighing has come up before Him. He is causing even the wrath of man to turn to the advantage of these little ones, who cry day and night unto Him.

Mr. Stanton said he should not have time to open the Old Testament, he would therefore confine himself to the New. Some people argued, that because Christ did not expressly and particularly prohibit and condemn slavery, it may be inferred that he approved and countenanced the system, and therefore it is right. Just as reasonably may it be supposed that because he did not say any thing in favor of Slavery, it is therefore wrong. Mr. S. took upon him to say that slavery did not at that time exist in Judea. Christ's ministry was among the Jewish people—Judea was his parish. Christ did not specify all the sins of which as a people they were guilty—at least it is not so recorded in the gospels. But how few of his sermons are there recorded. We have merely some few notes of his discourses. We have no evidence that slavery existed among the Jews after the time of the Babylonish captivity. They were suffered to be carried into captivity because of their sins, one of which was, they had not redeemed their servants according to the law of Moses, or rather the law of God delivered by Moses; and another sin was idolatry. In the sermon on the Mount, that most perfect epitome of the law given by Jesus Christ, it is not said "Cursed are they" &c., but "Blessed are the meek," "Blessed are the merciful," "Blessed are the pure in heart," &c., leaving us to infer who are not blessed. Nothing of Christ's doctrines or precepts can be made to countenance oppression and wrong. But the apostles—in their writings, the advocates of slavery pretend to find strong proofs. He took up the passages so often cited in favor of slavery, and showed convincingly and conclusively that nothing could be deduced from them in support of a system so evidently at war with the highest interest and happiness of man. The passage of St. Paul, "Art thou called being a servant," or slave, as it doubtless means, "care not for it" but if thou mayest be free, use it rather." Paul, he thought, was endeavoring to comfort the poor slave, telling him not to mind or mourn on account of his condition—but if he might be free, to be sure and take that freedom. Mr. S. heard not long ago, a clergyman of the North quote this passage, with an indifference which made for a moment, his blood run cold. "If" said he, "the slave need not care for his freedom, why should I."—It reminded me of the Priest and the Levite who coldly passed by on the other side. Can such a man be a disciple of Jesus Christ—He who laid down his life for us? Mr. S. spoke at length upon Paul's epistle to Philemon. There is no evidence that Onesimus was a slave. The word *doulos* signifies servant as well as slave. Supposing Onesimus to be a slave, it is difficult to comprehend Paul's meaning when he asks Philemon if Onesimus had wronged him or owed him aught. Wronged him! A runaway slave! Had he wronged his master? Why he had wronged him of himself—he was the *property* of Philemon, body, limbs, spirit, and all—he had robbed his master of himself. Yet Paul tells Philemon *if* Onesimus had wronged him or owed him aught, to place it to his account! And he commands him to receive him as a servant, and more than a servant, a brother beloved, and has confidence that Philemon will do more than he (Paul) recommends. How happy should we be to return the runaway slaves to their Southern masters, did we know they could be so received. As christian brethren beloved, who would be dealt with according to christian principles. Mr. S. showed that ministers who are endeavoring to maintain that the Bible sanctions slavery, are guilty of a most wicked perversion of the written word of God. They, the ministers of the gospel, should be the first to lead in the warfare with the monster slavery. They should go forward, bearing the standard of the cross, calling the churches to follow that standard, and they would follow, and be victorious. I have omitted the bold figures used by Mr. Stanton.—They add much to the effect of his eloquence and arguments, but I am unable to do them justice in repetition.

"A Stream of Abolitionism."

MR. KIMBALL,—At the anniversary of the Ohio State Anti-Slavery Society, the mobocratic party resorted to arguments peculiar to those who love darkness rather than light because their deeds are evil. In this instance, I was informed, the grand argument of these anti-abolitionists was to shear the hair off the horses *tails* belonging to some of their opponents!! How convincing!! Certainly it belongs to the *class* of arguments used by our opponents. Perhaps your readers, some of them, will wonder if abolitionism has not met with a total defeat in Ohio before such a powerful argument.

One of the abolitionists, upon whose horse this argument was tried for the conversion of his *master*, was a member of the Society of Friends, who had set out on a journey to the State of Illinois. When he found his horse had encountered so valiant an antagonist, and lost his *tail* [it's well it did not happen to be his head; however, that was, probably, too *powerful* for the argument,] he at first, thought he must return home and get another horse before proceeding on his journey. On second thought, "*Nay*," said he, "I will ride *this*, and *let him preach a stream of abolitionism all the way*."

All the arguments of our opponents, hitherto, have PREACHED A STREAM OF ABOLITIONISM. That stream is every day growing broader and deeper, and is destined, under God, to sweep away the last remnant of slavery from the earth.

In the GRANITE STATE *once more.*

Yours, &c.

June, 1836. GEO. STORRS.

A Correction.

MR. KIMBALL—SIR: In a number of the Herald of Freedom published on the 18th June inst., I have noticed an article touching the doings of the House of Representatives, on a bill to incorporate the Trustees of the Free Will Baptist Union. In that article, Messrs. Peaslee and Gilchrist are represented to have spoken in favor of the bill, and sundry other gentlemen against it. My object in addressing you is to correct that error, and this I cannot better do than by stating the facts as they occurred. On the 16th of June, Mr. Peaslee moved that the bill above named be postponed to the next session of the Legislature, and addressed the House in favor of the postponement, taking special care to say nothing in favor of the merits of the bill, and denouncing in no measured terms the principles of the abolitionists. Mr. Gilchrist spoke at some length against the bill on its merits, and in favor of its postponement. He opposed the bill on the ground that a paper, connected with a press belonging to the Free Will Baptist Society, occasionally contained articles on the subject of slavery, one of which was read at the clerk's table, the object of which was to show that the Bible did not sanction the right to enslave human beings.

Messrs. Edwards, Nesmith, Peirce, Livermore, and Eastman of Conway spoke in favor of the postponement and in favor of the bill on its merits. All of them zealously protested against the right of the Legislature to withhold the benefits of legislation from any individuals, barely on account of opinions they might entertain on the subject of slavery, or any other subject. The question on the postponement was lost by a large majority, although Messrs. Peaslee and Gilchrist voted in the affirmative. The next question was on the passage of the bill—the yeas and nays were called for. The question was carried in the negative by a large majority, Messrs. Peaslee and Gilchrist voting in the negative, that is against the bill—and about thirty-five in the affirmative, including Edwards, Peirce, Nesmith, Livermore and Eastman of Conway.

Please publish the above, that each person engaged in this transaction may enjoy all the credit, and suffer all the reproach to which his conduct entitles him. A LOOKER ON.

☞ See the manly and excellent report of the Committee of the Pennsylvania Legislature on our first page.

CORRECTION.—In the list of delegates and members who were present at the late meeting of the State Society, among the names from Gilmanton, Alfred Page should be Alfred Prescott, and Horace Wood should be added.

Sensitiveness.

A few weeks since, the Editor of the N. Y. Evangelist, who is at Pittsburg reporting the proceedings of the General Assembly, stated the simple fact that the Moderator is a SLAVE-HOLDER! On the receipt at Pittsburg of the paper containing this wicked announcement, Rev. HORACE S. PRATT, now of Georgia, but a native of the North, moved that Mr. Leavitt be excluded from the limits assigned to the Assembly. Although requested by the Moderator himself to withdraw the motion, he refused, conceiving, as he said, that indignity had been offered the house! The motion, however, was indefinitely postponed. How the consciences of these men trouble them! This fact shows that how much soever they may deny it, they still feel that slaveholding is a SIN.

SONGS OF THE FREE, by the author of "*Right and Wrong in Boston.*" This is a volume of poems of a high character, many of them lyrical, and adapted to be sung at anti-slavery and other similar meetings.—Many of the pieces are original, and of the same spirit-stirring character as Right and Wrong. Several pieces are by Harriet Martineau. The friends of morals and of the oppressed, will do well to encourage the circulation of this book.—*N. E. Spectator.*

We have not had time to examine the above work, but from the character of the compiler, (MRS. M. W. CHAPMAN,) and from the impression which a glance at its pages gives us, we deem it a rich addition to anti-slavery literature. It supplies a desideratum which has long been a source of regret to abolitionists. We hope our friends in this State will not fail to give it a wide circulation. Let the "Songs of the Free" be chanted among our hills, and echoed and re-echoed with ever-increasing clearness and volume through our valleys, till the yoke of bondage shall be broken and the oppressed all go free. The above is for sale at this office. Price 50 cents.

Theodore D. Weld at Troy.

It seems that no city or village is to escape the outrages of pro-slavery violence. The principles of slavery have taken such deep and strong root through the whole North, as well as the South, that to overthrow them is breaking up all the fountains of corruption among us.—Twice has the bold and persevering brother, whose name stands above, been mobbed in Troy. What may be his fate, God only knows, but be it what it may, whatever trials or death may await him, we are assured he will be found faithful at the post of duty. The following letter, which we copy from the Pawtucket Record, will be read with interest. We hope every abolitionist will solemnly consider the latter part of it.

TROY, June 11, 1836.

My Dear Brother Potter,—In my letter of a week ago I expressed the hope if I mistake not that matters here would take such a turn as to admit of my being with you—* * * * * * that hope I have entirely given up. Since my last we have been mobbed again in the day time. The Mayor and the City officers were with a few exceptions totally inefficient, and pursued such a course as to embolden rather than to intimidate the mob. One of the city officers was openly a leader of the mob. Twice a rush was made up the aisles to drag me from the pulpit. Stones, pieces of bricks, eggs, cents, sticks, &c., were thrown at me while speaking.

As I came out of the house and while going the whole distance to my lodgings, I was a target for all sorts of missiles—was hit by two stones though not hurt seriously. The mob made desperate efforts to get me into their clutches but were kept at bay by our friends, though often with extreme difficulty. But I have not time to detail. Suffice it to say the Mayor and Common Council declare that they cannot keep the peace of the City, that they cannot protect the citizens in the exercise of their Constitutional rights!! * *

Anti-Abolition fury after being pent up for a few months is breaking out anew and with deadlier hate than ever. Let every abolitionist debate the matter once for all, and settle it it with himself whether he is an abolitionist from *impulse* or principle—whether he can lie upon the rack—and clasp the faggot—and tread with steady step the scaffold—whether he can stand at the post of duty and having done all and suffered all, stand—and if cloven down fall and die a martyr "not accepting deliverance." O what revelations of character have already been made by this question, *and yet these are but the shadow of those to come.*

Poor outside whitewash! the tempest will batter it off the first stroke; and masks and veils, and sheep clothing gone, gone at the first blast of fire. God girt us all to do valiently for the helpless and innocent. Blessed are they who die in the harness and are buried on the field or bleach there.

In haste, your brother
in prayer, peril, and
abounding hope.
THEODORE D. WELD.

Colonization "looking up" in Lowell.

We cut the following from the Lowell Messenger of June 11.

☞ Notice was given in the Courier and Patriot, stating that by "*special request*," the *Rev. Dr. Proudfit*, Corresponding Secretary of the New-York Young Men's Colonization Society, would lecture in the City Hall on Friday evening (last week) upon *Colonization*. But it was "no go"—FOURTEEN MALES and NINE FEMALES "all told," constituted his entire audience. John Aiken Esq. suggested the propriety of dissolving the meeting, on account of the smallness of the audience, which was agreed to. It will be recollected that Mr. A. was Secretary of the Anti-abolition *alias* pro-slavery meeting held in this town last August, and to him we suspect is the Rev. Mr. P. indebted for his "special invitation" to lecture the good people of Lowell on *Colonization*.

The Missouri Excitement.

We have been favored (says the N. Y. Journal of Commerce) with the following extract of a letter from a gentleman in Missouri, giving a different version of the affray between Col. Muldrow and Dr. Bosley, from that before published. We presume this is a true statement of the affair.

NEAR PALMYRA, May 27, 1836.

A committee of fifty men appointed by a meeting who pledged themselves to drive every abolitionist out of the country, was sent to the Upper College to order a Mr. Garrett and a Mr. Williams to quit the State before the coming Saturday, or abide the consequences; after which they went to the house of Dr. Nelson, with a similar intention, but the Doctor came out, made them a short speech, and they departed, without disturbing him further than by threats. This, however, raised the Doctor's congregation, and as he was to preach his farewell sermon on the next Sabbath at the camp ground, it was feared that there might be an attempt to interrupt the meeting, and several of his friends accompanied him armed, among them Col. Muldrow. At the close of the meeting Col. Muldrow handed a paper to Dr. Nelson to read, proposing to subscribe $10,000 himself, and asking others to subscribe to indemnify masters for their slaves when government should think proper to abolish slavery in that way. Upon this, a Dr. Bosley came forward, abusing Dr. Nelson, and charging him with being the cause of all the disturbance. Colonel Muldrow then proclaimed himself the author of the paper, and that he, if any one, was to blame. An altercation immediately ensued between them, during which Bosley struck Muldrow with his cane. After receiving the blows, Muldrow drew his knife, opened it deliberately, and laid it at full length in the palm of his hand. Bosley then drew a pistol, and snapped it at Muldrow, and then attacked him with a sword cane. Muldrow immediately closed with him, and in the scuffle Bosley was stabbed under the shoulder, the knife entering his lungs. Col. Muldrow voluntarily delivered himself up the next afternoon, and was committed to jail to await his trial, for stabbing with intent to kill. Bail was refused, and his trial will take place in August. Bosley was alive on the 27th of May,* and some hopes were entertained of his recovery. The original cause of all this excitement and disturbance was a box marked "Glass," but containing abolition pamphlets, papers, &c., brought from the East by the Mr. Garrett before mentioned.

* The St. Louis Republican of the 31st ult. states that Dr. Bosley was dead. We know not which account is correct. Palmyra is 130 or 150 miles above St. Louis. *Eds. Jour. Com.*

Persecution of Dr. Nelson.

From a friend who writes us from Illinois, we learn the following particulars communicated to him by Dr. Nelson himself. On the previous Sabbath, the Doctor had preached at one of his accustomed places—at the request of a gentleman present, [Mr. Muldrow, we presume,] he read a paper containing some plan or proposition in relation to Colonization. After the reading of the paper, Dr. Bosley seemed much excited, and advanced with his stick raised towards Mr. Muldrow, who was supposed to be the author of the paper just read. Some angry talk ensued—followed by a scuffle, in which Bosley was stabbed. Muldrow was put in confinement.

So great was the excitement against Dr. Nelson, that he was compelled, with his family, to fly to a place of safety. Mrs. Nelson and her oldest son succeeded in conveying themselves and the smaller children to the Mississippi river, and across to Quincy. Dr. N. has a large family of children. So implacable was the spirit aroused against him—that it was extended even to his wife and children. All persons were forbidden from rendering them any assistance. Some, that were truly friendly, were afraid to give them a mouthful of victuals—and thus were they under the necessity of spending the greater part of the night in the woods, travelling till two in the morning, before they could obtain addmittance into any house. Doctor N. was compelled to separate from his family, being hunted like a mad dog. He lay concealed during the day, and travelled in the night—and eventually succeeded, by the aid of some who secretly befriended him, in reaching Quincy. All the time that he was out, the roads were traversed and the ferries on the river were watched by armed men, who threatened him with death and all manner of punishment.

Dr. Bosley and Mr. Muldrow, both removed from Kentucky to Missouri.

Our correspondent further states—that Doctor N. is homeless and in a great measure friendless—and that beside many others, those who showed his wife and children the least kindness, have been ordered to leave the country.—*Philanthropist.*

CHAPTER OF NEWS.

Messrs. Bynum and Jenefer, members of Congress, fought a duel on Tuesday last. They were attended by their seconds, Messrs. Pickens and Sevier, and also by Messrs. Peyton and Hannegan—all, we believe, members of Congress. They exchanged shots six times, and although both (but more particularly Mr. Bynum) have been celebrated as dead shots, neither was wounded. On exchanging shots the third and sixth times, Jenefer's friends were of opinion that Bynum fired before the word was given, and on the sixth exchange they advanced upon him and charged him with his irregularity. He acknowledged the fact but protested it was an accident. Mr. Jenefer was disposed to proceed, but Bynum's friends interfered, and Mr. B. withdrew the language that had occasioned the controversy: whereupon the combatants shook hands, breakfasted together, and returned to Washington very good friends: but their reputation as "good shots," and as good men, has suffered not a little.

High Notes.—The Girard Bank of Philadelphia has issued notes of five and ten thousand dollars—said to be splendidly executed.

A New Candidate.—The N. Y. Herald nominates for President of the U. S. "General Samuel Houston of Tennessee, the Hero of Texas, the conqueror of Santa Anna, and after Gen. Jackson, one of the greatest patriots and military men of the present age."

A correspondent complains that there was much fighting in Broad-street yesterday afternoon. He witnessed several regular battles, and was astonished to find that there was not an officer on attendance, especially as such scenes are repeated almost every Sunday afternoon in that vicinity.—*Central and Gaz.*

A few days ago, Wise said, that if any attempt was made to restrict Slavery in the South, the South would step forward and impose *Slavery on the North!!*

It is rumored that the Ursulines are about to return to Massachusetts, and locate themselves somewhere in the vicinity or at Lowell.

Miss Harriet Livermore, the amiable preacher, of the Society of Friends, spoke at Philadelphia on Saturday evening, previous to her departure for England, whence it is her intention to visit Jerusalem.

The Water Witch, a British brig of war, lately captured a slave vessel at Whydah, on the coast of Africa, which had on board nearly 600 slaves.

The National Intelligencer says:—We are now enabled to state, from recent private information, that a breach has taken place between Gen. Houston and the President and Civil Government of Texas, so wide as to induce the General's retirement from command, had his wound not required his visit to New-Orleans for medical advice.

Richard H. Bayard (Whig) has been elected by the Legislature of Delaware, as Senator in Congress, vice Dr. Naudain, resigned. The vote stood 17 for Bayard and 7 against him.

The Bristol Gazette states that on Wednesday night, last week, an attack was made on the Congregational meeting house in Barrington, Conn., and the sashes and every pane of glass in the lower windows broken in. No reason is given for this disgraceful proceeding.

A discovery is said to have been made, that if the bodies of men or animals be plunged for some time in a solution of corrosive sublimate, and afterwards dried, they assume the consistency of wood, and the air produces no effect upon them; and if the bodies be injected before they are plunged in the liquid, they will retain the color of life, and consequently form mummies far more perfect than the Egyptian.

Strike.—The New-York Commercial says:—"The journeymen carpenters in New-York, have struck for an additional quarter per diem; the present rate is fourteen shillings, they demand two dollars. They have been parading the streets this morning in procession, with music and banners."

NOTICE.

Rev. Mr. Root of Dover, will deliver an address on the subject of slavery, at West Boscawen, on Tuesday the 5th of July, next.

MONTHLY CONCERT FOR SLAVES.

The Monthly Concert of Prayer in behalf of the Slaves in the United States, will be held at the Town Hall in this town, on Monday evening next, at 7 o'clock. A punctual attendance of all interested in the subject of Slavery is requested.

GEORGE PORTER,

Dealer in

CROCKERY,

CHINA, GLASS, HARD AND HOLLOW WARE.

WINDOW GLASS, PAPER HANGINGS &c.

No. 1.

Low's Brick Block, Concord, N. H.

June 18, 1836.

Merrimack House.

THE subscriber respectfully informs the public, that he has taken the **MERRIMACK HOUSE**, North End Main-street, Concord, N. H. where, he will be happy to wait on all those who will favor him with a call. He has put the house in a thorough state of repair and furnished it with entire new furniture and is determined to devote his whole attention to the accommodation of his guests;—he flatters himself that he shall receive a share of public patronage.

TRUE OSGOOD.

Concord, June 18, 1836. 18—tf

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2

SONGS OF THE FREE, 50

"RIGHT AND WRONG IN BOSTON," being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30

"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.

SOUTHERN IDEAS OF LIBERTY.—An engraving.

THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.

ANTI-SLAVERY LETTER PAPER, with an engraving. Price 3 cts. per sheet.

A FULL STATEMENT of the Reasons which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.

☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office

POETRY.

[For the Herald of Freedom.]

The Slave Auction.

There is more of *truth* than *poetry* in the following lines, which have reposed in our desk for some time, and for the seeming neglect of which we should ask pardon of our fair correspondent.
Ed. Herald.

Mr. Kimball, Sir:—The following circumstance which took place in a market at New-Orleans, was related to me by a minister of the gospel who was an eye witness. A slave family was brought in, that consisted of a father, mother, and six children, one an infant in its mother's arms. All except the mother and babe, were soon disposed of to different persons, no two being bought by the same man; it was desired to sell the woman and child together, but as that could not be easily done the mother was soon disposed of and ordered off; this last stroke was too much for a mother's heart to bear. Unable longer to control her feelings she gave vent to her grief in cries and tears. She refused to leave the spot without her child. "O Massa, you will give me my baby, wont you?" (asked she in an imploring tone.) Her question, and request were not heeded, but the driver was ordered to apply the whip to enforce compliance. She still clung to the spot, entreating her purchaser to buy her babe. The driver was commanded to take her away, and in attempting to do so, applied the heavy handle of his whip over the poor creature's head till she swooned, and the stones were stained with her blood. She recovered, and again with heart rending cries begged her master, to buy her babe. "O Massa!" said she, "if you will, I will be a good slave," repeating it, "I will be good, I will be good." At length the master's heart was moved by her entreaties, and he purchased the child.—She clasped it in her arms, her tears fast falling over its little head, while the innocent being, laughing, clung around its mother's neck—"now I'll go, now I'll go," exclaimed she, and marched away.

—

They stood within the crowded mart,
Where human flesh is bought and sold,
Where anguish rends the feeling heart,
And souls are bartered off for gold.

There stood the Sire with tearful eye,
And as the fatal hammer fell,
The mother breathed a stifled sigh
And groaned a bitter, sad farewell.

The fatal hammer fell again,—
To pierce the mother's heart forlorn,—
A manly youth, her first born son,
Forever from her bosom torn!

Next that fond girl, whose spirit light,
Though galled in slavery's shackles strong,
Oft cheered her mother's woful heart
With youthful mirth and truling song.

Another—and another's gone,—
And yet again the hammer fell,
And now with one sad hope forlorn
She hugs her baby closer still.

One lonely hope illumes her state.—
The playful, happy innocent,
Unconcious of its wretched fate,
Smiled on her breast in sweet content.

That last lone hope—that tie the last—
One moment more—Ah! that is gone,—
In grief the swelling passions burst,—
Hark—that wild shriek that bitter moan.

Frantic with grief the cruel strokes
Almost unfelt fell on her head,
Till (horrid scene indeed) the rocks
Were crimsoned with a mother's blood.

With piteous look and streaming eyes,—
"My baby, Massa, let me have—
O buy my baby—do"—she cries,
"I'll be your good and faithful slave."

His heart did feel—her keen distress
Was turned to tears of wildest joy,
When in her bleeding arms she pressed
Again her darling infant boy.

Manchester. Angeline.

I Remember, I Remember.

by T. Hood.

I remember, I remember,
The house where I was born;
The little window where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day;
But now, I often wish that night
Had borne my breath away!

I remember, I remember,
The roses red and white,
The violets and the lilly cups,
Those flowers made of light!—
The lilacs where the robin built
And where my brother set
The laburnums on his birth day.—
The trees are living yet!

I remember, I remember,
Where I used to swing,
And thought the air must rush as fresh
To swallows on the wing;
My spirit flew in feathers then,
That is so heavy now,
And summer pool could hardly cool
The fever on my brow!

I remember, I remember,
The fir trees, dark and high;
I used to think their slender tops
Were close against the sky;
It was my childish ignorance
But now 't is little joy
To know I'm farther off from heaven
Than when I was a boy.

MISCELLANY.

[From the Boston Courier.]

Good Manners.

TO THE EDITOR OF THE COURIER:

Having accidentally had access to the following letter, I asked and obtained permission to transcribe it for the Courier, hoping it may prove beneficial to others, as well as to the person for whom it was specially intended. Yours, A. B.

W——, *April* 7, 1836.

My Dear Nephew,—As you are about to become a resident of Boston, a few hints and instructions from one, who is not unacquainted with the city, may be useful to you. These hints will, for the present, be confined to what is called *good manners* or *good breeding*, and will relate more particularly to some vulgarities, which, though not of unfrequent occurrence, are exceedingly disgusting to well-bred people, and are never to be detected in the manners of real gentlemen. True delicacy and politeness are rather *negative* than positive qualities. Refinement consists, not in forward and obtrusive ceremony, but rather in *avoiding* the saying or doing any thing which may wound the feelings of others, or be in any way disgusting or disagreeable. When you enter a public room, or sit down to a public table, *the person who speaks the loudest, and talks the most*, and obtrudes himself most upon the attention of the company, is seldom the *gentleman* of the company. This is generally some person of genteel but unpretending appearance, with strict propriety of conduct, who quietly seeks to make himself obliging and agreeable to those who are near him, and who avoids anything like obtrusiveness and show. True refinement, real gentility, never *demands* homage—never *forces* itself into notice—never arrogates attention and admiration. It is ignorance and vulgarity which are usually associated with impudence and self-conceit.

When you are in company with others, whether ladies or gentlemen,—superiors, equals, or inferiors,—never indulge in the improper liberties of singing, whistling, drumming, or making any other noise. This is very low and vulgar, and is disrespectful to the company. Do not read aloud from a book or newspaper, when others are reading or conversing; nor, when you have read something diverting, permit yourself to laugh or giggle, or to call the attention of others to it. Do not attempt, by evident exertion and forethought, to secure the best place at the fire or at table, or to obtain the best and most rare dishes to the exclusion of others. Nothing is more ill-bred and disgusting, than this open selfishness, this conspicuous "looking out for number-one," as it is called.

When in company, either at a private party, or at a friend's,—or in the parlor, or at the table of your hotel or boarding house,—never ridicule or speak disrespectfully of Christianity or religion, or of any particular sect, or of any peculiar belief. Avoid also, in such cases, censuring any political party or body of men. There may be some one present, whom it may justly offend; and all persons who have a right to be present, are entitled to be treated with common respect and civility. It is also grossly ill-bred to curse and swear, or to use any profane, coarse language in company, but especially when older persons are present, or when ministers, or persons known to be serious and religious, are in hearing. All obscene, filthy, and immodest conversation is rude and ungentlemanly in the extreme on *all* occasions; and it is particularly so, in the company of older people, and of those who are grave and chaste in their deportment. The same remark applies to double entendres, immodest puns, and forced interpretations of language to obscene and indelicate meanings. Nothing shows depravity of mind and debasement of taste so conspicuously, or is so indicative of having kept low, vulgar company, as this disgusting habit.

Never pick your teeth while *at table*;—it is always sickening and disgusting to others. Don't forget this. Indeed, you should avoid, as much as possible, picking your teeth anywhere, in the presence of another person; and if you are obliged to do it, let it be only for a moment, and put up your tooth-pick immediately.

Never *hawk*, nor spit, nor blow your nose, at table. Pay very particular attention to this. Do not pick your nose, or even put your fingers to it. These things, though sometimes done by coarse, ill-bred people, are exceedingly sickening and revolting to others, who have been better educated. If you have occasion to use your handkerchief, do it as secretly as possible, and without blowing or making a noise. Though these rules are *especially* to be observed at *table*, yet they should be practised in the parlor with nearly as much strictness. Never rise from table to spit into the fire, or out of the window, or into a box. If necessary, go out of the room, and out of sight and hearing. Some people, who ought to know better, are seen, almost incessantly, with their fingers in their nostrils. Perhaps nothing is more disgusting, or more strongly indicative of a low education.

Never show an anxious, impatient desire to be helped at table before others; especially in preference to strangers, older persons, and ladies. Never seize a rare dish, in order to help yourself; and when you do help yourself; and when you do help yourself; and when you do help yourself to any variety, never take more than your just proportion. I have sometimes seen ill-bred, selfish people at table, without waiting to be helped to any kind of meat, take out upon their plate half or a quarter part of all the green peas in a dish, intended for a dozen persons,—thus boldly and unblushingly securing to themselves four times their due proportion of a great rarity. Never do this: it will render you mean and contemptible in the eyes of all considerate, well educated persons.

If you sit near a dish, which you have not been carving, never help yourself from that dish, or undertake to carve for yourself. This is very disrespectful to the carver. Always ask him to help you; and if you are desirous of any particular part, you can mention it or point it out to him. Do not reach far, or over other persons, for what you want; but rather call a servant, or civilly request some person near you to hand it to you.

Never spit on the carpet, or behind any thing, or upon a board or floor where it can be seen. The Americans are justly censured by all foreigners, on account of this filthy habit of spitting. Never spit into the fire. Go out of the room to *hawk* and spit. A practice, much worse than even this, is one which is almost too disgusting to mention. It is the *hawking* or raising something from the throat, and holding it for some time in the mouth, or even swallowing it. My only apology for mentioning a thing, which can hardly be alluded to with decency, is its too frequent occurrence, and its being especially a most savage and nauseating habit. I am sure you cannot be guilty of a practice, which would disgrace even a Hottentot or an Esquimaux. Another practice, nearly as disgusting, is wiping your nose, and then looking into your handkerchief.

There is a proverb, "Neber speak of a rope in the house of one who has been hanged." Always bear this in mind, in all companies and upon all occasions. Do not introduce remarks, censures, or comments, or allude to facts and circumstances, which may possibly inculpate or affect disagreeably some person present, or his relations or friends. Be well acquainted with the history of every one present, before hazarding any thing which might, in any case, wound the feelings of a hearer. This rule is too often disregarded, even by respectable people.

It is now considered *ungenteel* to introduce any kind of food into the mouth with the point of a knife. The fork or spoon is used for this purpose. As, however, there is nothing disgusting or indecent in the former practice, it is altogether a question of fashion and gentility.

These few hints must serve for the present: I may suggest others, at some future time, as they shall occur to me. I do not, my dear nephew, consider that you are particularly addicted to any of these bad habits; but I would guard you against contracting them. In your daily intercourse, you will meet with men in Boston, who, with every outward appearance of respectability, are guilty of some of these ungentlemanly practices. You may, possibly, from such authority, feel justified in imitating them. But beware of this. No man is respected for his faults and his vulgarities. If he be respected or tolerated *with* them, it is because he possesses other qualities which are estimable, or because his *wealth* commands a kind of an outward respect.

That many wealthy and even fashionable families retain vulgar, disgusting habits, is true, and is easily accounted for. Most of the rich men of Boston have accumulated their great property by their own exertions, within a few years. They were once, perhaps, ragged, dirty boys, some of them servants in stables or kitchens, or at least were poor farmers and mechanics' sons, uneducated, and brought up in habits of coarseness and vulgarity. This is true, more or less, with regard to a large portion of the most active traders. Their daily business intercourse with each other, their associations for amusement, all tended to confirm and give countenance to former vulgar habits. Their children, with such examples before them, learn the same from infancy, without becoming sensible of their impropriety; and thus they are often continued through life, in the midst of outward splendor and fashion. Refinement and delicacy of manners depend principally on parents, and on those with whom we live. If we have not high examples to imitate, we shall not become high ourselves. If we have constantly vulgar examples before us, among our elders and superiors, and especially in our parents, we shall acquire and retain vulgar habits, however wealthy, however exalted we may be in other rerpects. If we have not had a delicate, refined, well educated mother, to form our early habits, to point out our defects and vulgarities, and to direct us in the acquirement of those which are correct and elegant, the acquisition of wealth, the elevation to office, the admission to fashionable society, will not compensate for the loss, or confer real elegance and good breeding.—"What is bred in the bone will remain long in the flesh." If you are ever received in circles of wealth or fashion, the most careless observation will convince you of this. Gold, in itself,—splendid habitations, furniture, equipage, and dress,—these will not bestow intellect, good taste, or refinement of manners. Be sedulous, therefore, to acquire them early, to retain and improve them by constant care and exertion, and especially to avoid contracting vulgar habits by carelessness or imitation of others, however rich, or nominally fashionable such persons may be. Your affectionate uncle,

JOSEPH H——.

The Sabbath.

There is a holy calmness in the sacred rest of the Sabbath breathed upon the devotional soul; a divine peace which nothing else on earth can awaken; it is a holy resignation of feelings, which the brightest and most splendid scenes of human pride cannot impart, nor can the deepest shades of desolation destroy it. It charms the thoughts from vain sublunary things, soothes them into seriousness and gently draws them upward to the source of all Holiness. It is like the refreshing touch of the breeze, or like the cool, pure water of the fountain, to the weary, fainting traveller. It is indeed a day of rest to the soul—an ineffable communion with the most High. With its first dawning beam there is a depth of composure and a holiness of aspect poured upon the face of the creation, and the heart of the devotional man meets and mingles with these unutterable influences of the Divinity. To him there is a sacredness resting upon it, a holy solemnity of feelings which makes him dread to remember the things of vanity, and strive to burst the fetters of sin; every thing seems changed in his sight—every objects wears a more chastened and forgiving aspect, and the whole world seems like one vast temple of love and devotion.

There are sometimes festival days on earth; days of splendid deeds of victory, triumph and rejoicing, and there are many joyous hearts, that ardently anticipate the dawn which is to bring the wished for scenes, and wildly do throb with delight when the time is fully arrived; but they do not feel half that the Christian feels when he hails a Sabbath morn. Theirs is a wild indefinite sense of enjoyment, his is a serenity of soul—an intercourse with heaven, and a foretaste of immortal blessedness; he lays aside the cares of life, looks with a divine calmness on every object around him, and feels all his soul attuned to the high work of praise and devotion. He enters the sanctuary of God, and there feels the hallowed presence of the Eternal while solemnly listening to the truths of inspiration; and he feels too, that angels may be, and are bowing by his side in holy reverence to the object of grateful admiration.

What then is the Sabbath but a foretaste indeed, of that region of bliss, where human cares and sorrows shall be forgotten, and the happiest spirit lost in love and worship in the presence of God.

Oh, who can anticipate the blissful state of existence, who can look through the gloomy wilderness of this world, and see fields of life and glory that lie far, far beyond, and feel no thirst to pass hence and enter upon his reward?

Happy, thrice happy are they who make their "calling and election sure," for the soul of man can form no adequate conception of the bliss that is reserved for the righteous hereafter. How trifling then, does the world appear with all its visions and scenes of painful enjoyment.

The just man has nothing to fear; methinks he should constantly rejoice, for he knows his Redeemer liveth and nothing shall pluck him out of his hand.

Consumption.

One bright day in June, as I was sitting alone in my room, I was suddenly aroused from my reverie by a sharp and sudden pain that shot through my breast, and when it left me I fainted away. I was a little alarmed by this circumstance, but thought the air might relieve me. I walked out, and ascended a hill at the back of the house. My attention being now aroused and directed towards myself, I was alarmed to find my breath so short that I was forced several times to stop in the ascent. A low short cough, which I had not heeded before, now struck me as a warning, which I ought to prepare myself to obey. That evening, as I looked in the glass, for the first time for several weeks with any care in the survey, I perceived that my apprehensions were corroborated by the change in my appearance. My cheeks were fallen, and I detected in their natural paleness that hectic which never betrays its augury. I saw that my days were numbered, and I laid down to my pillow that night with the resolve to prepare for death. The next day when I looked over my scattered papers,—when I saw the mighty schemes I had commenced, and recalled the long and earnest absorption of all my faculties, which even that commencement had required,—I was seized with a sort of despair. It was evident that I could now perform nothing great, and as for trifles, ought they to occupy the mind of one whose eye was on the grave? There was but one answer to this question. I committed my fragments to the flames; and now there came indeed upon me a despondency I had not felt before. I saw myself in the condition of one who, after much travail in the world, has found a retreat, and built himself a home, and who the moment he says to his heart "now thou shalt have rest!" beholds himself summoned away. I had found an object—it was torn from me—my staff was broken, and it was only left for me to creep to the tomb, without easing by any support the labor of the way. I had coveted no petty aim—I had not bowed my desires to the dust and mire of men's wishes—I had bade my ambition single out a lofty end, and pursue it by generous means. In the dreams of my spirit, I had bound the joys of my existence to this one aspiring hope, nor had I built that hope on the slender foundations of a young inexperience—I had learned, I had thought, I had toiled, before I ventured in my turn to produce. And now, between myself and the fulfilment of schemes that I had wrought with travail, and to which I looked for no undue reward—there yearned the eternal gulf. It seemed to me as if I was condemned to leave life at the moment I had given to life an object. There was a bitterness in these thoughts which it was not easy to counteract. In vain I said to my soul, "Why grieve? Death itself does not appal thee. And after all, what can life's proudest objects bring thee better than rest?" But we learn at last to conquer our destiny, by surveying it: there is no regret which is not to be vanquished by resolve. And now when I saw myself declining day by day, I turned to those more elevating and less earthly meditations, which supply us, as it were, with wings, when the feet fail. They have become to me dearer than the dreams which they succeeded, and they whisper to me of a brighter immortality than that of Fame.—*Bulwer's Conversations of an Ambitious Student.*

Concord Stereotype Foundry

Low's Building, opposite the Post-Office.

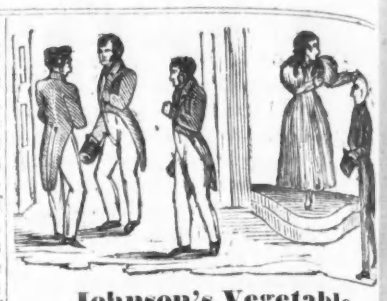
ALL kinds of Stereotyping will be done in the best manner and on reasonable terms. Arrangements have been made so that plates for *Sheet* and other *Music*, can be furnished at short notice. Old plates will be repaired; Cuts, Stamps, and Labels cast; Quadrats, and Spaces cut short; Leads, Rules, &c. cut to order.

Orders sent by mail or otherwise will meet with prompt attention.

JACOB PERKINS, Agent.

Concord, June 5, 1836.

☞ NEW WORKS.—"Evils of Slavery and the Cure of Slavery;" "Authentic Anecdotes of American Slavery" and "Anti-Slavery Catechism." These little works are from the pen of Mrs. Child, and well calculated for distribution. The two former are fifty cents a dozen. The latter ten cents each. For sale at the depository connected with this office.



Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off, or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head, nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.

Concord, June 3, 1836. 3m—15

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37½
THE INJUSTICE AND IMPOLICY OF THE SLAVE TRADE AND SLAVERY. A SERMON preached in 1791, by Jonathan Edwards, D. D. 6
THE WEST INDIA QUESTION by C. Stewart. 10
ADDRESS of the KENTUCKY SYNOD 6
CHILD'S APPEAL, 50
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37½
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery. [an engraving.] 6¼
DESPOTISM OF FREEDOM, by D. L. Child. 8
ENGRAVING of kneeling female slave 6¼
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church. 6¼
Fast Day Sermon, by Rev. David Root, 6¼
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
VIEWS of SLAVERY, a print, 12½
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
GUNNISON'S FAST DAY Sermon, 12½
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
MAN STEALING AND SLAVERY denounced by the Presbyterian and Methodist Churches.
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By Charles Stuart. 38

☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years; which has been called by some a Ringworm, Leprosy &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N. WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET.
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, perfumer, or of J. C. EMERSON & CO. Druggist, at the sign of the Big Mortar, Concord. N. H.

PRICE—75 cents per bottle,

Concord, Jan. 7, 1836.

THE HERALD OF FREEDOM

Is published every Saturday at Concord, N. H.

Terms.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, Postage paid, to be directed to Joseph Horace Kimball, Editor, Concord, N. H.